

ANCIENT EGYPT

1925. DECEMBER. PART IV.

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EDITOR, PROF. SIR FLINDERS PETRIE, F.R.S., F.B.A.

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BANTANTA, FROM COLOSSUS AT MEMPHIS.
(See p. 102.)

ANCIENT EGYPT.

GRANT OF SOVEREIGNTY OVER CARCHEMISH TO HIS SON BIYASSILIS BY THE HITTITE KING SUBBI-LULIUMA.

IN *Keilschrifttexte aus Boghazköi*, I, No. 28, there are published the fragments of a letter from the Hittite king Subbi-luliuma (1400 B.C.) to Biyassilis, who, as we learn from another inscription, was son of Subbi-luliuma and king of Carchemish. It is an interesting document, but no translation of it has yet been published, probably on account of its fragmentary character and the fact that the scribe who wished to show off his knowledge of Assyrian has made it a mixture of bad Hittite and worse Assyrian.

The introduction, which is much broken, reads: "... the Sun-god . . . the king [of the Hittites, the favourite ?] of the god Tessub . . . [S]ubbi-lul[iuma] . . ." the king of the Hittites.

"To Biyassilis, my good brother; in regard to sovereign[ty] I put no limit (literally, extinction, *kîstin*) to it among his descendants hereafter when they grow up. Whatever son or grandson of Biyassilis grows up in the city of Carchemish, or of the seed of Biyassilis, he shall have rule (there). Whoever makes claim to the Sun-god (the Hittite king) that he is of the seed [and therefore should be ?] king of Carchemish . . ." Here there is a long break. Then we have:

"The pronouncement (?)¹ of our lord, the great king, which cannot be overthrown, which cannot be broken. Whoever transgresses it, he shall be condemned before Tessub, the mighty, my lord, the Sun-goddess of Arinna, my lady, and before all the gods.

"Tattiya, the scribe, has written this."

Biyassilis signifies "the man of Biyas," the classical Baiae, modern Piyas, as Khattusilis does "the man of Khattusis" or Boghaz Keui.

A. H. SAYCE.

¹ The characters are partly effaced, but seem to represent the Assyrian *a-wa-tum*.

EGYPT IN AFRICA.

[The following notes on certain customs and beliefs current in East Africa (Kenya Colony and Uganda) are taken partly from A. C. HOLLIS, *The Masai: their language and folklore*, Oxford, 1905 (H.M.) and A. C. HOLLIS, *The Nandi: their language and folklore*, Oxford, 1909 (H.N.); and partly from my own observations. This continues the subject started in ANCIENT EGYPT, 1914, pp. 115-127, 159-170.]

1. *The chief as priest*.—The *orkoiyot* of the Nandi is the supreme chief of the whole tribe. "He is a diviner, and foretells the future by such methods as casting stones, inspecting entrails, interpreting dreams, and prophesying under the influence of intoxicants . . . [the *ol-oibōni*, or chief medicine man of the Masai, divines in similar ways, H.M. 324.] . . . The Nandi believe implicitly in the powers of their *orkoiyot*. They look to him for instruction when to commence planting their crops; he obtains rain for them, either direct or through the rain-makers (*uindet*, pl. *uik*), in times of drought; he makes women and cattle fruitful; and no war-party can expect to meet with success unless he has approved of the expedition." (H.N. 49.) "The person of the *orkoiyot* is usually regarded as absolutely sacred. Nobody may approach him with weapons in his hand or speak in his presence unless first addressed; and it is most important that nobody should touch his head, otherwise it is feared his powers of divination, &c., will depart from him." (*ib.* 50.)

2. *Mundane spirit world*.—"Years ago a man is said [by the Nandi] to have gone to the land in which the spirits [*oiik*] live. He fell into a river one day and lost consciousness (or died). When he came to himself again he was in a strange country, where there were hills, rivers, plantations, and oxen, just as on earth. The spirits came to him and said, 'Young man, your time has not yet come when you should join us. Go back to the earth' [*Tom-ko-pek kenyisiek-kuk parak, ichorteke yu. Weiike koret ap piik*]. With that they struck the ground and the man lost consciousness again, to wake up near the place where he had fallen into the river." (H.N. 41.) Cf. ANCIENT EGYPT, 1914, pp. 26, 28, 162. In this connection it may be of interest to recall the story given by Giraldu Cambrensis (*Itinerarium Cambriae*, Bk. I, Ch. viii) of the adventures of a boy named Elidorus in the country of the "little people," which is described as being "most beautiful . . . adorned with rivers and meadows, woods and plains, but obscure, and not illuminated with the full light of the sun." Of the language of the inhabitants, the words are said to be "very conformable to the Greek idiom."

3. *Every object has its spirit*.—The Awa Syan or Bantu Sabei (who live in Uganda on the north side of Mount Elgon) say every part of the body has its "god" (*ovurueir*); e.g., a man who has hurt his leg with a hoe will say, "The god of my leg has blundered" (*ovurueir vua ekigeri changi vuēwēre*).

4. *Sacred fig-trees*.—Among the Nandi the *teldet* tree (*ficus* sp., not *sycomorus*) may not be used for building or as firewood, and it is used for the old men's councils (*kāpkimoget*). (H.N. 86.) A parasitic fig, called *simotuet* (near *f. elegans*) is regarded "almost as sacred." Wood from it may be used for sacred fires.

(H.N. 87.) This latter tree is called *o-reteti* by the Masai, and is used by them as a means of removing a curse: "if one man curses another, and the curse takes effect, the man who has been cursed calls the other and asks him to spit on him and to tie on his arm a strip of cord made from this fig-tree. The cord is first of all dipped in hot milk, and then four beads are threaded on it." (H.M. 338.)

5. *Contracted burial*.—Among the Masai the body of an ordinary person is put out for the hyaenas. It "is always taken to the west side of the kraal, towards the setting sun. It is laid on the left side with the head towards the north, so that the face looks towards the east. The legs are drawn up to the chest, the left hand supports the head, and the right arm is folded across the breast." (H.M. 304.)

6. *Recess graves*.—The Masai, when burying a medicine man, or rich person, dig a "small hole resembling a trench (*en-giti-kumoto n̄yo em-boūt*), into which the body is laid and covered with stones . . . Whenever anybody passes this spot, he throws a stone on to the heap, and this is done for all time." (H.M. 305.)

7. *Offerings to the dead*.—The Awa Syan offer once a year to the spirits of the dead (*omusambwa*, pl. *emisambwa*) a small amount of "*ekiru*" (*Eleusine coracana*, eleusine grain or "*wimbi*"). If this offering is neglected, the ghost is liable to haunt the undutiful relation; it enters his hut at night and seizes the person's neck, who wakes up and feels pressure there. In the morning he is ill, and goes to a medicine man (*omufumo*, pl. *awafumo*), who directs him to make an offering of beer (*amarua*) and a fowl or goat; the latter must be killed and put in a tree (so that it cannot be taken by a hyaena), at some distance from the man's hut, and a small hole must be dug close to the outside of the hut door, in which to put the beer-pot. If the ghost accepts the offerings, the man will recover; if they are not accepted, he will not recover.

8. "*The hyaena*."—In ANCIENT EGYPT, 1914, p. 118, reference is made to the chief undertaker among the Atonga being called "the hyaena," "because he is not afraid to approach the dead," and a comparison is made with the Egyptian *kher heb*, the chief reciter, who "opened the mouth" that the corpse might be able to revive, and "consigned the dead to the care of the Jackal-god Anubis, analogous to the helper of the dead being termed 'the hyaena.'" The majority of tribes in East Africa do not bury their dead, but lay them out for the hyaenas. The Masai (H.M. 305) and the Nandi (H.N. 70) put meat near the body to attract the hyaena. Regarding the quotation above about the Tonga "hyaena," it is not made clear what tribe is meant. But I think the origin of the man being called "hyaena" is more likely from the hyaena being the "living mausoleum of the dead" than from being analogous to the *kher heb* consigning the dead to the care of Anubis. The hyaena is held in great respect by most East African tribes; the Nandi "say that hyenas are hermaphrodites, and that they are the longest sighted and possess the keenest scent of all animals . . . They are also believed to talk like human beings, and to hold communication with the spirits of the dead." (H.N. 7.) The Nandi have several proverbial sayings concerning the hyaena, of which one is, "Do not show a hyaena how well you can bite, for his jaws are stronger than yours" (*ma-ki-por-chin kimaketyet susut*).

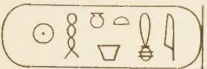
G. W. B. HUNTINGFORD.

ROYAL INHERITANCE IN THE XIXTH DYNASTY.

A study of the XIXth dynasty brings to light some interesting facts of inheritance. In working out these facts I have taken as a basis the relationship-titles of the queens, those relationships always referring to that king with whose name the queen is then associated.

The great queen at the beginning of the dynasty is Sit Ra, , whose filiation is not yet known, but by her very name she clearly claims the position of heiress. In the tomb of Sety I (*M.A.F.*, II, Pt. III, Pl. xl) she is said to have been born of the Divine Mother, proving that she was of royal birth. She appears to have married both Rameses I and Sety I, for in the temple of Abydos her statue is represented with those of the two kings in the scene of the adoration of the king's barque (*Mar., Abydos*, I, Pl. 32). Her statue stands behind that of Rameses I with the title and name . The position of the statue indicates that she was the queen of Rameses I, and the epithet shows that she was alive at the time, years after the death of Rameses I. In the tomb of Sety I, where the only king mentioned is Sety himself, her sole title is , and her name is again followed by the epithet, . The only possible conclusion to be drawn from this is that she was the queen of Sety I and that she survived him, though for how long there is nothing to show. In her own tomb she is "the King's Wife, the God's Wife, the Great Mother of the King, Lady of the Two Lands, Mistress of the South and North." There is nothing to show which king or kings are indicated in these titles; but, seeing that the Egyptian kings were worshipped as gods after death, it is possible that "God's Wife" may mean "Wife of the dead king," while "King's Wife" would mean "Wife of the living king." As she was still alive when Sety's tomb was finished, and therefore presumably survived him, the living king would be Rameses II, and her title Great Mother (or, as we should say, grandmother) would also apply to him. We thus find the marriages of a queen with three generations of kings, as in the case of Aah-hotep in the XVIIIth dynasty.

The name of Rameses II's mother was Tuya, . In his temple at Abydos he is said to be "born of the King's Mother, Tuya" (*Mar., Abydos*, II, 16). From Tanis there is a black granite Middle-Kingdom statue, reworked under Rameses II in honour of his mother, who is there called "the King's Mother, she who bore the mighty bull, Usr-maât-Ra, the Hereditary Princess, great of favour, great of praises, Wife of the God, Mother of the King, Great Wife of the King whom he loves" (Petrie, *Tanis*, I, Pls. II, 11, 12; XIV, 1; pp. 6, 7). Here again the phrase "Wife of the God" may well refer to the dead king, while the title "Great Wife of the King" must by its position refer to the living monarch. The expression *mrt-f* is generally used in the present tense, "whom he loves"; again showing that it is the living king who is intended. At the Ramesseum is

a broken statue on which are Tuya's cartouches three times repeated, one with the title , another with the title "Great [Wife of the King] whom he loves" (the signs   are missing); the third is followed by the epithet   , "The living wife" (*Ann. du Serv.*, II, 194). This epithet not only shows that she was alive when the inscription was sculptured, but is strong presumptive evidence of a marriage between herself and her son Rameses II, and corroborates the inscription on the Tanis statue. Still further corroboration is found in the filiation of , who is represented on the statue of Tuya now in the Vatican (Marucchi, *Museo Egizio Vaticano*, p. 43), and is also represented, on a red granite colossus of Rameses II from Abukir, as a small standing figure with the titles, "Daughter of the King, of his body, whom he loves, Great Wife of the King, Hent-mi-Ra." The evidence is then practically conclusive of a marriage between Tuya and her son Rameses II. Mother-and-son or father-and-daughter marriages do not occur without a very definite and strong reason for the union, and such a reason can only be found in the fact of inheritance in the female line combined with succession to the throne by right of marriage.

Hent-mi-Ra was, as is seen by the Abukir inscription, both daughter and wife of Rameses II, and as she was the daughter of Rameses' mother she was his half-sister as well. She appears to have died young and without issue, as her name is not found on any other monuments, though on the Vatican statue she has the epithet .

We now come to what is possibly the method of inheritance in the XIXth dynasty. In the case of Rameses' numerous sons it was the fourth and thirteenth sons who became in succession heirs apparent. At first sight this might point to the early death of the intermediate sons, but this can hardly be the fact when we consider that Bint-anath, Rames, Khāmwas and Merenptah, the four principal children of the king, are all children of Yst-nefert. It is obvious that another factor comes into play, and that the succession is regulated not only by marriage with the heiress, but by the birth of the heir, who had to be the son of the wife who was highest in rank, whether he were the eldest son of the king or not. Such a form of succession is seen in modern India, where in Oudh the son by a wife of high social standing inherits rather than the son whose mother is of lower social position. Though there is no definite law on the subject, both Hindus and Moslems consider that the mother's rank affects the inheritance of the son, no matter whether the mother is the senior or junior wife. (I am indebted for the information regarding India to Mr. Yusuf Ali.) The Indian evidence suggests that originally the mother's position was all-important for the inheritance of property by her children.

Such a mode of succession will account for many of the problems of inheritance in the XIXth dynasty. Rameses II's eldest son, Amen-her-khepesh-ef, was probably not the son of an heiress who transmitted the descent. The second son was Rames, son of Yst-nefert, and it was not until the death of Rames, which occurred after the 26th year of his father's reign, that Khāmwas became the heir apparent, a position which he held for more than twenty-five years. He then disappears from the scene, presumably having died, and all his official functions and position are transferred to Merenptah, the last surviving son of Yst-nefert and the

thirteenth son of Rameses II. Yst-nefert's only daughter, Bint-anath, was the principal daughter of the king, and at one time was probably the principal wife, as she is more often represented than even Nefertari-mery-Mut. We see, then, that the children of Yst-nefert held the chief place and that the succession passed peacefully to her son on his father's death. The Indian parallel may perhaps also account for the position of Rameses II himself. Wiedemann and Breasted have pointed out that the figure of a prince has been cut out of the scenes of Sety's Libyan campaign, and that of Rameses inserted over it. The name of the prince has been practically obliterated, but his title, "First son of the King," still remains. (See the portrait of Bint-anath in frontispiece.)

If the law of inheritance in the XIXth dynasty were the same as the customary law in India, the first or eldest son of the king would be the heir until the birth of a son to the heiress. This is perhaps the reason why Rameses II insists that he was king "from the egg," *i.e.*, that, as his mother's son, his was the prior right to the throne, and that his elder brother, born of a wife inferior in rank, had to resign his high position. Taking all the evidence into consideration, we may assume that Yst-nefert was the principal wife and that her sons were therefore heirs to the throne in order of age.

Nefertari-mery-Mut is, however, better known than Yst-nefert, as her tomb is in the Valley of the Tombs of the Queens, and at Abu Simbel her statues are much in evidence. Her genealogy is at present unknown; her children were (sons) Sety and Anub-er-rekhu and (daughters) Meryt-Amon and Nefertari. Of these Nefertari probably died young, for in the Abu Simbel list the figure of a royal woman, which determines the name of each princess, carries a flower in the case of Nefertari, such a figure being often the determinative of a dead woman; all the other figures in the same list are without flowers.

Meryt-Amon married Rameses II and appears to be second in rank to Bint-anath only, among the daughters. On the statue of Rameses II at Ehnasya (*Ann. du Serv.*, XVII, 36) the two daughter-queens are represented, one on each side of the front of the throne, each being called the name following in a cartouche. It is only in her tomb, however, that Meryt-Amon has the titles of "King's Great Wife, Lady of the Two Lands"; but as she also has the epithet after her cartouche it is possible that she survived Bint-anath.

Another daughter-queen is Nebt-taui, who died within her father-husband's reign, for in her tomb she is *maât kheru*. Her mother is at present not known, but she must have sprung from the heiress-line, as her titles are "King's Great Wife, Lady of the Two Lands, Mistress of the South and North," besides being "The Daughter of the King, of his body, whom he loves." Her position in the Abu Simbel and Derr lists, where she occurs fifth, shows that she was one of the elder daughters, and cannot therefore be the the thirteenth of the Louvre ostrakon (*Rec.*, XVI, 67). Tuya-nebt-taui was probably one of the younger daughters, as the ostrakon, which gives fifteen names, is of Rameses II's fifty-third year.

The Hittite princess, whose Egyptian name was has the titles but is never and though her name is enclosed in a cartouche it is always followed by the phrase "Daughter of the great Chief

of the Kheta." This suggests that as a queen she had a right to the cartouche and to the title "Great Wife of the King," but that as a foreigner she could not be "Lady of the Two Lands," and therefore could not transmit the descent.

Merenptah.—The succession of this king has been indicated above, and he probably legitimised his position still further by marriage. His queen was Yst-nefert, who at Silsileh is called "Great Wife of the King, mistress of South and North, Lady of the Two Lands, Yst-nefert," followed by the epithet $\text{𓆎} \text{𓆏}$. This means that she was alive at the time of the engraving of the inscription.

	LUXOR	1 ST DAU:		LUXOR	15 TH "		ABYDOS	10 TH "
	ABU SIMBEL	4 TH "		"	16 TH "		"	16 TH "
	DERR	5 TH "		"	17 TH "		"	18 TH "
	ABU SIMBEL	5 TH "		"	17 TH "		"	18 TH "
	STATUE			SEBUA,	31 ST "		"	18 TH "
	DERR	3 RD "		OSTRAKON	3 RD "		"	19 TH "
	ABU SIMBEL	2 ND "		"	4 TH "		"	20 TH "
	LUXOR	5 TH "		"	5 TH "		"	22 ND "
	ABU SIMBEL	3 RD "		"	6 TH "		"	23 RD "
	DERR	4 TH "		"	7 TH "		"	24 TH "
	LUXOR	6 TH "		"	8 TH "		"	25 TH "
	DERR	7 TH "		"	9 TH "		"	26 TH "
	ABU SIMBEL	7 TH "		"	10 TH "		"	27 TH "
	DERR	8 TH "		"	11 TH "		"	28 TH "
	ABU SIMBEL	8 TH "		"	12 TH "		"	31 ST "
	DERR	9 TH "		"	13 TH "		"	32 ND "
	ABU SIMBEL	9 TH "		"	14 TH "		ABU SIMBEL 1 ST "	
	LUXOR	9 TH "		"	15 TH "		MISWRITING OF BINT-ANATH ?	
	LUXOR	10 TH "		"				
	ABYDOS	14 TH "		"				
	LUXOR	11 TH "		"				
	LUXOR	12 TH "		"				
	ABYDOS	13 TH "		"				
	LUXOR	13 TH "		"				
	ABYDOS	12 TH "		"				
	LUXOR	14 TH "		"				

She is usually supposed to be one of the elder daughters of Rameses II, and is sixth at both Derr and Abu Simbel and eighth at Luqsor. It is quite possible that this is the case, as the latest of Rameses' daughter-queens was Nebt-tau, who was next in age above Yst-nefert. If she were really the sixth (or eighth) daughter she would be at least as old as Merenptah, who is the thirteenth son. One daughter of Merenptah is known, born before her father's accession, as his name is not in a cartouche (*Rec.*, XVII, 152). It is possible that the failure of the direct female line may account for the family quarrels which seem to have ensued in the latter part of the dynasty. On the other hand, it appears extraordinary that Merenptah should have had only one wife, and should not have married one of the other heiresses, and so transmitted the descent.

The later Kings.—It is as difficult to understand the filiation and marriages of the late XIXth dynasty kings as of the Thothmessides. There is probably some factor determining inheritance which is not evident from the data at our disposal. The dispute may have been between the two forms of matrilineal inheritance; in one, the son succeeds by right of his mother, but is himself succeeded by his sister's son; in the other, the king comes to the throne by right of marriage with the heiress. In this connection I would suggest that the title



indicates the prince who claims the throne by mother-right.

The evidence appears to point to the succession of Amonmeses immediately after Merenptah. He was the son of Ta-khat, , whose name suggests that she was one of the transmitters of the descent. As such he would be a legitimate heir, but his wife Bakt-urenro has no filiation and was possibly not royal. He is represented in his tomb as , thereby apparently emphasising his claim through his mother. Among the younger daughters of Rameses II is a Ta-khat, who might well be the mother of Amonmeses. She was alive in the fifty-third year of her father's reign; even if she were only born in that year she would be thirteen at his death—a marriageable age. At the death of Merenptah, twenty years later, she would be not less than thirty-three, and her son Amonmeses not less than nineteen—quite old enough to reign. If this theory is right, Amonmeses claimed the throne through his mother and not through his wife, and therefore the succession would not continue in his family, but would pass to his sister's children.

Until, however, further details of filiation and marriage in this period are discovered, it is difficult to arrange the sequence of the later kings and impossible to follow the rules of inheritance with certainty.

M. A. MURRAY.

THE CULTIVATORS AND THEIR LAND.

<i>People.</i>	<i>Land.</i>
Landowners, <i>rekhytu</i> .. 1120-28	Fields 1180-1204
Tenants, <i>merut</i> 1129-38	Landlords and bailiffs.. 1205-28
Serfs, <i>thesu</i> 1141-48	Lakes 1232-40
Peasants, <i>sekhti</i> 1150-53	Canals 1241-52
Other classes 1154-69	Inundation 1253-61
Captives 1170-79	Gardens 1264-70

THE highest general term for people is *rehu* (1119), which might be applied to deities, as Horus and Set, or Isis and Nebhat; this is most nearly our term "persons," for we speak of the Persons of the Trinity.

The most important class of the general population were the *rekhytu*, originally figured by a crested plover or peewit, but modified into a mythical form later. At the conquest by the dynastic people the *rekhytu* were mercilessly hung by the victorious tribes, as also the bow-bearing Libyans (Q.H., xxv c). Though the individuals suffered, the class remained, as in the Ist dynasty there was a controller of the *rekhytu* (1120), and a benefactor (*uas*, welfare) of the *rekhytu* (1121). Later there is a mayor of the *rekhyt*, and of the South ten of the *rekhyt* (1122-3); also an overseer of the fields of the *rekhyt* (1124). In the Middle Kingdom was a great peer "making to live the *rekhytu*" (1125), a *sar* lord leading the *rekhyt* (919), a boy is named "causing to command the *rekhytu*" (1126). The term still continued in the New Kingdom; the powerful Heremheb was "ruler of the *rekhytu*" (1127), and a *sar* still led the *rekhytu* (1128), while there are many references to this class in the XIXth dynasty (*Memphis* II, xxi). From all this we gather that they were a most honoured class, often directed by the veziers; to prosper them was an object of government; they were directly represented by the South council of ten, and probably by the other councils, and they were connected with agriculture. They therefore seem to have been the freeholders, or franklins, and their name suggests that they were the "known" people (*rekht*) and enrolled (*rekht*, a list). From this view it is evident how such landowners were cleared off by the victorious invaders (even William I ejected every Saxon landowner, except the huntsmen); yet there were *rekhytu* in the Ist dynasty, the new families who had taken possession.

The next class were the *merut*, the "bound" people attached to the estate, yet taxed. They were reckoned in families, as a man and woman are regularly the determinative, and they owned cattle (1299). They were under an overseer (1129), or a deputy of the palace (1130). The earliest reference is of the XIIth dynasty (1131). Some *merut* were messengers of the sculptors (1132). In later times there was an overseer of taxes (*shäyt*) of the *merut* (1133). A scribe of *merut* (1134) is named, and a vezier was intendant of the registry of *merut* (1135). There was a great lord of the *merut* (1136), and these serfs were fixed on the estates of Amen (1137-8).

Another class were the *khnemt*, who were under a controller (1139). This name implies that they were united to some one, yet distinct from the serfs above named. Free tenants would be a likely status, united to a superior, as the queen was *khnemt* to a king.

The *zāmu* were the "enrolled" youth, registered for *corvée* or military service (1140). The *thesu* were "tied," apparently, as serfs (1141-2). The only definite work named is that of herdsmen (1143); but they were ganged together so that a scribe was needed to record them (1144-5), which points to agriculture, and this is probably the sense of 1146, "giving order to the field gangs." There were messengers to the gangs of the towns (1147), pointing to a central control, and this is suggested also by 1148, intendant of scribe of clothing, intendant of the *thesu*, and royal scribe of documents, as if the clothing and registering the *thesu* was a public matter. The *thesu* were, then, large gangs of men bound to cultivation or herding, presumably serfs.

The *hatu* were field workers, mentioned in the Uahka period (1149), but of unknown status.

The *sekhti* were the inhabitants of the *sekhet*, the swampy land full of tall feathery heads of rush grass. They picked up a living by selling various products, as we see in the tale of the *sekhti*—basket- and mat-work, wood and salt. They were free men, and traded on their own account, but the land was inspected, and there is an intendant of *sekhet* land (1150), and a controller of all *sekhet* (1151). The inhabitants were registered, as we find a sealer of the *sekhti* (1152). These peasants travelled far with their asses, and the expeditions to Sinai had asses for the water supply and transport—500 beasts with 43 *sekhti* to drive them.

In public works there were gangs of porters to carry the bricks and mortar, known as *sethet* (1154), doing carrying; and, as in modern building, gangs of children were employed, "child-porters," *mesthat* (1155). The rope *th* interchanges with the duckling *th* in other words, as in *thet* or *thy*, a writing.

The *remtu* were agricultural and were registered, as in 1156 "in the ordering of agriculture of all the *remtu*, for to give the inventory all the *remtu*." They were perhaps partly captives, as there was an "officer of the mixed *remtu*" (1157).

Agriculturalists are separately named as *ohuti* (1158).

The *potu*, people in general, are linked up with what may be a source of the word, *repot pā t tept* (1159), chief orderer of the mass of people; the *paut*, a loaf, is used for a mass in general, as the whole mass of the gods, and *pot* seems to be equivalent to our term "the mass of the people," or "the masses."

1160 reads "Lord of the service of adoration, in the towns and nomes."

The plain term "man," *sā*, is used in some cases, as 1161, "man of Nekhen, as to the irrigated land."

The curious word *hemem* (1164-5) from the variety of spelling is probably foreign. It refers to mankind, and may be kin to המון, a multitude.

A usual word for a house servant is *ahems* (1166); others were said to be in the "following" of the diwan, *khet* (1167), and housemaids were termed *khetet* (1168).

The poor were called *nemhy* (1169).

The position of captives is mentioned in all ages. Many of the captives of Den were buried by his tomb in the Ist dynasty, and described on their steles as "Of the Horus Semti, girl captive" (1170). In the IIIrd dynasty Amten was judge over the captives of Xoïs (?) (1171); and in the next dynasty there is another judge over captives (1172). Later is an intendant of the sacrificial bulls and of the prisoners, the products of a raid (1173), and an intendant of a diwan of the house of captives (1174). A child of the house of captives (1175) has the strange name (1176) of "Not known and not asked for," and similar names are

[illegible]

From the cultivators we pass to the varieties of the cultivated land. As early as Den in the Ist dynasty there is apparently a "controller of lakes and lands" (1180).

In the Old Kingdom there was an intendant of the king's land (1181), and an overseer of the *gohi* of his majesty (1182), the *goho* "land," evidently the higher land, now called *sharagy*, which needs irrigation in most years; there was

1194	𓂏𓂏	A.S. III, 256	𓂏𓂏𓂏	1232	𓂏𓂏	VI L.D. II, 116a	𓂏𓂏
1195	𓂏𓂏𓂏	XII N.Bh. I, 49	𓂏𓂏𓂏	1233	𓂏𓂏	III P.M. XVIII	𓂏𓂏
1196	𓂏𓂏𓂏	XII N.Bh. I, 17	𓂏𓂏	1234	𓂏𓂏𓂏	VI D.G. II, 28	𓂏𓂏
1197	𓂏𓂏 misprint	A.S. XIII, 235	𓂏𓂏	1235	𓂏𓂏𓂏	V BN. 113	𓂏𓂏𓂏
1198	𓂏𓂏𓂏	IV-V L.D. II, 101a	𓂏𓂏	1236	𓂏𓂏𓂏	VI P.D. 3	𓂏𓂏
1199	𓂏𓂏 (4=𓂏)	B.M. 209	𓂏𓂏	1237	𓂏𓂏𓂏	M.K. C. 20455	𓂏𓂏
1200	𓂏𓂏	MUN. A. 22		1238	𓂏𓂏𓂏	V L.D. II, 72	𓂏𓂏
1201	𓂏𓂏	XII N.Bh. I, 37	𓂏𓂏	1239	𓂏𓂏𓂏	V S.U. I, 123	𓂏𓂏
1202	𓂏𓂏𓂏	A.S. X, 144	𓂏𓂏	1240	𓂏𓂏	XVII? A.S. XI, 170	𓂏𓂏
1203	𓂏𓂏𓂏	A.S. VIII, 256	N.N.	1241	𓂏𓂏	XII N.Bh. I, 17, 48	𓂏𓂏
1204	𓂏𓂏	A.S. XVII, 92	N.N.	1242	𓂏𓂏	XII L. V. 3	𓂏𓂏
1205	𓂏𓂏𓂏	D.M. 537, 530	𓂏𓂏	1243	𓂏𓂏	MM. B. I	𓂏𓂏
1206	"	VI B.G.	𓂏𓂏	1244	𓂏𓂏	M.K. C. 20678	𓂏𓂏
1207	𓂏𓂏𓂏	S.U. II, 184	𓂏𓂏	1245	𓂏𓂏 (=1184)	A.S. IV, 224	𓂏𓂏
1208	𓂏𓂏𓂏	S.U. II, 158	𓂏𓂏	1246	𓂏𓂏	BM. CONE	
1209	𓂏𓂏𓂏	S.U. I, 11	N.N.	1247	𓂏𓂏 (10)	XII L. V. 3	𓂏𓂏
SEE ALSO 1192, 1193.				1248	𓂏𓂏	VI MEIR, IV, VIII	𓂏𓂏
1210	𓂏𓂏	O.K. A.S. XIX, 129	𓂏𓂏	1249	𓂏𓂏	A.S. IX, 141	𓂏𓂏
1211	𓂏𓂏	XII N.Bh. I, xxxv	𓂏𓂏	1250	𓂏𓂏	A.S. XIV, 30	𓂏𓂏
1212	𓂏𓂏	XII REC. X, 144	𓂏𓂏	1251	𓂏𓂏	V. 71	𓂏𓂏
1213	𓂏𓂏	V M.M. D. 19	𓂏𓂏	1252	𓂏𓂏	IX-X C. 20431	𓂏𓂏
1214	𓂏𓂏	MM. H. 15	𓂏𓂏	1253	𓂏𓂏	ZER I RT. II, XVI, 121	N.N.
1215	𓂏𓂏	V M.M. D. 19	𓂏𓂏	1254	𓂏𓂏	ZET I RT. XVIII 6	N.N.
1216	𓂏𓂏	V L.D. II, 45-8	𓂏𓂏	1255	𓂏𓂏	MERNEIT I RT. XXI 21	N.N.
1217	𓂏𓂏	M.M. D. 37	𓂏𓂏	1256	𓂏𓂏	DEN I RT. XXIV 45	N.N.
1218	𓂏𓂏	V M.M. D. 19	𓂏𓂏	1257	𓂏𓂏	AZAB I RT. XXVII 67	N.N.
1219	𓂏𓂏	II RT. II, XXIII, 197	N.N.	1258	𓂏𓂏	QA I RT. XXIX 81	N.N.
1220	𓂏𓂏	var. "		1259	𓂏𓂏	VI S.U. I, 87	𓂏𓂏
1221	𓂏𓂏	III L.D. II, 3	𓂏𓂏	1260	𓂏𓂏	XI, L.D. II, 149	𓂏𓂏
1222	𓂏𓂏	MM. E. 10	𓂏𓂏	1261	𓂏𓂏	XVIII L.R. 325	𓂏𓂏
1223	𓂏𓂏	IV MM. B. 14	𓂏𓂏	1262	𓂏𓂏		
1224	𓂏𓂏	MM. H. 15	𓂏𓂏	1263	𓂏𓂏	XII N.Bh. I, 49	𓂏𓂏
1225	𓂏𓂏	E.E. 248	𓂏𓂏	1264	𓂏𓂏	D.M. 533, 528	𓂏𓂏
1226	𓂏𓂏	XII REC. X, 144	𓂏𓂏	1265	𓂏𓂏	V L.D. II, 71 C	𓂏𓂏
1227	𓂏𓂏	MM. H. 15	𓂏𓂏	1266	𓂏𓂏		
1228	𓂏𓂏	M.K. C. 20101	𓂏𓂏	1267	𓂏𓂏	D.M. 562	𓂏𓂏
1229	𓂏𓂏	M.K. C. 20240	𓂏𓂏	1268	𓂏𓂏	V L.D. II, 71 b	𓂏𓂏
1230	𓂏𓂏	XVIII G.W.T. 182	𓂏𓂏	1269	𓂏𓂏	V MM. D. 5	𓂏𓂏
1231	𓂏𓂏	XVIII G.W.T. 130	𓂏𓂏	1270	𓂏𓂏	V S.U. I, 123	𓂏𓂏

also an overseer of this *qā* land (1183), and of the *oho* high land (1184). The greater part of the cultivation was on *u* land (1184), which seems to have been open field cultivated in common, as it is contrasted with *āht* or *hāt* land (1185)—

called from *āht*, a cord, or field measure, or cultivated field, from which peasants were named *āhuti*. This latter was therefore measured land of private holdings, as seen in 1187, where it belongs to the queen. The word varied in spelling, the Old Kingdom instances being *hāt*, and the later ones *āht*. The determinative of *hēt* in 1193 is dealt with below.

Minor titles about land are the "scribe for the fat land" (1194); this name for land, *ozy* or *ody*, points plainly to fat, *oza* or *oda*; the intendant of the domain (*zez*) appears in two forms (1195-6); a controller of the *māt* (1197) is different, as it is probably a misprint for the bow-case, referring to a keeper of the bows (as P.M. ix); 1198 is an intendant of the marshes and lakes; 1199 is a scribe of the *am* land, which suggests *amem*, clay, and good clay pits for pottery would be valuable for registration; 1200 is quite indefinite; 1201-2 refer to the *set*, seat of a person or office; 1202 a hearer of complaints in the land office; 1203 is a manager of the *set māot* for the dead; 1204 is a scribe of boundaries.

The most usual sign connected with land is the *adeb* , the origin of which is unexplained. There are four instances where the name occurs (1205-8), always with the title *khent*; so far as the name indicates there is *ād* pasture, and *bu* elevated, implying a field or pasture-land almost above the inundation. The workers on these *adebu* were the *hātu*, men and women (1193, 1209). They paid taxes, as in 1209, "his things squeezed from the *hātu*," i.e., taxes or share of produce belonging to the land-owner. These lands belonged sometimes to the palace, "orderer of the people for the lands of the *usekht*" (1210-2); or else to the endowment of the "house of life" (1213), or to the *rekhytu* (1214), or also to the *merut* (1215), in short to every land-owning class. The term therefore refers to the nature of the land, and not to the tenure. The lands were registered by the "intendant of the registry of the *u* land office over the *adeb*."

There were laws passed concerning the *her adeb* (1217), orders (1218-9), and an official over the directions to the *her adeb* (1220). Thus there was strict external regulation of the *adeb* officials. There appears an expert of the office of *her adeb* (1221-2); a scribe who was an expert (1223); an elder of the office, and an intendant (1224-5), also many examples of a *her adeb* as an official (1226). This position was of much importance in the scheme of government; not only were the various officials 1212 to 1218 of the rank of vezier, but the plain *her adeb* (1226) was a vezier. What, then, was the function of the *her adeb*? He was carefully regulated by law, he attended to land belonging not only to the king but to the *rekhytu* (1215), yet a vezier could hold the title. He was not either the owner nor the cultivator. The only possible position seems to be that of bailiff for an absentee landlord. These bailiffs would need to be regulated and legally responsible to the land-owners, and yet a vezier might well be head bailiff of the royal estates. He was precisely what is described, "over the *adeb* land." There were attendants or pupils to the bailiffs "in the following of the office of *her adeb*" (1227). There was another office (1228) with an "intendant of the great office of land declarations," or registration of ownership.

The identification of the *adeb* as a sign of cultivated land raises the question of the meaning of it in the scenes of the royal ceremonies. The scenes on the great gateway at Memphis (*Palace of Apries*, v) were certainly some of them out-of-door actions, as at the group of palm-trees with the lake between them. The field signs of *adebu* behind the king imply that he is running through the fields. The resulting explanation of the scenes has been stated in the last number of this Journal, p. 65.

The scribes of the embankments are sometimes named (1229). The next (1230) is doubtful, and it looks like the scribe of the inundation (*temy*) embankment, yet the whole group is claimed as the name of a mat or sack. The intendant of the harbour of Thebes is named in 1231.

The standing water of lakes is distinguished by the tank sign *sh*, while canals and running water have the *mer* sign, with lines projecting at the ends to show that it is continuous. There were intendants of the lakes (1232), of the Fayum lake of the crocodile (1233), or of the South (1234); there was a general intendant of the lakes of the North (1235), and of the lakes to the limits of the nome (1236). The *thäu* of the lake is an unidentified office (1237). The intendant of the palace lakes (1238) managed the pleasure ponds of the gardens. The pools about the country were a nuisance anciently, as now, and there was an office of "burying" or filling up the pools (1239). The management by dams or locks must have been early, as necessary for any control, but it is only named once, by an "intendant of the key of the lake" (1240).

For the canals there were superintendents (1241), scribes (1242), and a controller of the royal canals (1243). The canal of Heliopolis (1244) was doubtless that which led off eight miles higher up at Old Cairo, and so was sufficiently high for irrigation. There seems to have been a recognition of the need of high supply and low drainage, to keep land in fit condition, now marked by blue and green lines on the maps. A high canal is named (1245), and *het* canals (1247), which seem as if derived from *heti*, lance, as supplying water lancing forth; probably the *hät* canal (1248) is a variant of this. For drainage there was an "intendant of mouths leading canals from the marshes" (1249-50), whose business would be to keep the drainage canals clear, so that they could discharge completely. The irrigation by basin is named by a "keeper of canal of the irrigation basin" (1251), *mekhetut*. The serf families of the canal lands were under an intendant (1252).

The inundation was specially attended to in the Ist dynasty; from six out of eight reigns, the seals of controllers of the inundation remain, with figures of a wading or swimming man (1253-8). In the VIth there was a controller of the storehouses of the inundation (1259), where the beams, ropes and picks would be kept ready to repair any breaches. The great vezier Amenemhat, afterwards king, was "Intendant of the gifts of heaven and the growth of the land brought by the Nile" (1260). There was an intendant of the *u* land inundated, probably to see that it was properly drained and dried for sowing (1261).

Two kinds of fields are defined, beside those named in 1183-1228. There are pastures for horses which were *nti-ähtu*, not cultivated, probably the grassy plains just above the inundation (1262), and the *sekhet* lands apart from the marsh lands (1263).

Gardens are often mentioned, and they were a considerable source of food to the Egyptian, both from fruit and herbs. The intendant of the garden (1264-8) was also a palace official (1265), with pupils or a "following" (1266). The position was a good one, as the eldest son of a high official was the palace gardener (1268). There was a woman controller of the "causing to go," or distribution, of trees; this was a post requiring taste and judgement without personal labour (1269). Another official had the duty of "increasing sycomores" (1270). The careful training of trees for years, to produce the forms of growth required for carpentry, shows what persistent care and foresight was given to gardens.

REVIEWS.

Thèbes, la gloire d'un grand passé.—JEAN CAPART and MARCELLE WERBROUCK. 4to. 362 pp. 257 figs. £3. 1925. (Vromant, Bruxelles.)

The purpose of this work is to popularise the interest in Thebes, as the capital of Egypt. It is divided into twenty chapters on the different aspects of the city and tombs, and the photographs are well chosen, and are on a sufficient scale for clearness. Even for those to whom they are already familiar in a library, it will be convenient to have the subjects collected together. For the public nothing could be better to gain attention and create a wish to know more. The text and plates are kept well together for the ease of reading, not, as in some works, compiled without any connection of place or sense. Dr. Capart has explained all the subjects in a clear and flowing manner for the general reader, and we may hope that many will be thus attracted to his work in the future.

Animals of Ancient Egypt.—By DAVID PATON. 16 × 12 in. 37 pp. 31s. 6d. 1925. (Princeton University Press, and Milford.)

A study of all the species of animals known on the monuments has long been needed, and in this book an immense deal of work has been done on the mammalia, with full references to authorities. Unhappily the trail of the grammarian is over it all, for it is entirely arranged by the confused order of the hieroglyphs in the German list; the modern figures of the animals are only sometimes given as a secondary matter. We may be very thankful to have this much, but a zoologist behind it all would have been helpful. A sixth of the volume is occupied with an account of all the conjectures about the animal of Set, which is a useful summary of the confusion. A list of contents, or an index, is much needed.

The earliest examples of animals would be desirable, such as those on prehistoric vases, on the Oxford slate and the hunting slate. Along with the dehorned cattle should be mentioned the deformity of twisting one horn downward. The curled ram's horn, from which ammonites are named, should be noted, as it is often on the head of Amen and Khnumu, also Osiris (CAULFEILD, *Temple of Kings*, iv, xvi). The distinction between the pointed nose of *Papio hamadryas* and the bluff-nosed *Papio anubis* is needful. The round-nosed and square-nosed lions of the early ivories should be separated. The long-necked gazelle is put under one number with the giraffe. Of the ant eater there is only a note under the supposed Set animals; but there is a glazed figure from Luqsor, and, at University College, figures on a wooden comb, an ivory bracelet, and two ivory plaques. Among the cats the serval and cheetah should be distinguished (see *Researches in Sinai* for figures). The monsters should include the serpo-leopards from the slate palettes. Some notice should be taken of the bear, weazel, jerboa (L.D. II, iii, 3), hedgehog, buffalo, and four kinds of sacred bulls. The deer should be noted in *Koptos*, iii, Meir II, viii, and elsewhere. The zoological difficulties will be greater in the section on birds, and some ornithologist, who knows the African and Arabian species, should have a free hand in it.

Die Kunst des alten Orient. HEINRICH SCHÄFER und WALTER ANDRAE. Sq. 8vo. 164 pp. text, 114 pp. references. 388 pp. illustrations. 35 plates, colour and collotype. (Propyläen Verlag.) 1925.

This fine volume of illustration is divided into 274 pp. and 24 plates on Egypt, and 114 pp. with 11 plates on Mesopotamia: as many pages each contain several objects, this constitutes a large body of material for reference. The blocks are all photographs, and are excellently reproduced. The general size of the subjects, about 8 ins. by 5 ins., allows of sufficient detail without being unwieldy. The prehistoric objects are intermixed with the Ist dynasty, and in the text there does not seem to be any realisation of the position that there was as long a civilisation before the Ist dynasty as there was after it down to our times. The text contains 34 blocks, mostly plans of buildings; it follows the familiar ground without any new views as to the difficult periods. The chronology follows the Egyptian system in the first six dynasties, shortens the VII–XIth dynasties by two centuries, and then cuts out a whole Sothis period in the XIIIth–XVIIth dynasties. It is surprising to see that Amenhetep “*Amûn ist zufrieden*” is parallel to Akhenaten “*der Atôn ist zufrieden*,” which gives a new reading for *âkh*. This volume raises the difficult affair of selection for such anthologies. Here are three-tenths of the plates much needed, as being unpublished, mostly of the Berlin Museum; but seven-tenths of them are familiar, mostly stock subjects which appear in many other places. How far is this system to go? Each Egyptologist starts an album with a majority of well-known subjects, and a smaller proportion of unpublished matter. The collections of Bissing, Capart, Borchardt, Weigall, and the coming series of Breasted, cover mostly the same ground as the work of Schäfer. They are all costly volumes, and students will have to pay about thirty pounds, and be encumbered with many copies of the same subject, in order to get what might well be had for a third of the sum. It is not as if each editor needed his subjects for the exposition of his ideas; the text is usually written up to fit the collection of pictures. Cannot a halt be called in this book-making? It defeats itself by the scale of it. If each author would issue a much smaller volume of new matter it would be really welcome; but the present method looks too much as if the publishers were exploiting the public and dragging the editors behind them. The full description, references and sources, given for each subject is excellent, and far better than is some of the other collections.

Les Scènes de la Vie privée dans les tombeaux égyptiens de l'ancien empire. By P. MONTET. 8vo. 429 pp. 24 plates. (Istra, Paris, 100 frs.; Milford, London. 35s.)

The mass of scenes and phrases which cover the early tomb chapels are unique in the history of the world. No such social handbook has been preserved elsewhere; yet this source has been strangely neglected. At last there here appears a fairly comprehensive work on the interpretation of the subject, classing together the variants so as better to see the meaning. It is well remarked that the scene and its dialogue need to be treated as a whole, each part helping the understanding of the other. In such short phrases there is naturally much left to be understood from the obvious conditions or action; and our distant view of the life and the idioms may leave us sometimes in doubt of the intention. The meaning of the signs is often discussed, with common sense, and not restricted to philology.

In detail, we may note that the bundle of papyrus rolls, *as*, (*p-uo*) rendered *équipes*, is simply a register, or any kind of person, place or object registered. The harpoon (p. 262) with value *gnu* is already in Erman-Grapow as "Annals," and this explains the "birds of the annals of the gods," or on the endowment estates, in the "Negative Confession." The wine press which is formed as a frame should be noted on p. 268, as it is found from the Ist to the XIXth dynasty. The *mes oât* is not a "cutter of stone," but a finder or inventor of stone, one who searches for fine stone, and only one such man was sent with fifty miners to Sinai. Nor is there any emerald used for beads till Roman times; the Egyptians used amazonite, a green felspar. *Bekhen* (p. 291) is not schist but diorite.

The most interesting collection of market scenes of barter is partly used, but deserves fuller treatment. All through the work there is much to repay attention, and a full index of all the words dealt with makes the whole easily accessible. Doubtless rival philologists will find something to differ about, but there is no doubt that the work will add to the author's reputation, and long be a valued collection for reference.

Les Couvents près de Sohâg. Vol. I. By UGO MONNERET DE VILLARD. 8vo. 64 pp., 113 figs. (Edition hors commerce, Milan.) 1925.

This volume is published under the auspices of the Committee of Conservation of Monuments of Arab Art, which takes Coptic work under its care, and has brilliantly cleaned and repaired these convents. After three pages of preface there follow 18 pages on the history of the White Convent, and scarcely anything known about the Red. Then come 7 pages on archaeology, and lastly 18 pages on the history and examples of the trefoil apse. The historic references are probably complete, but there is no reference to the history shown in the building. The fact of the successive stones of the cornices not according, though of one pattern, proves that they were brought from another building; that can hardly have been other than the church in the large Constantinian settlement close by. Then the problem is, how much of the carving is due to the earlier building? Are the capitals, the shafts, the arches of the niches, all older? As the convent is shown historically to be of the age of Theodosius II (A.D. 440), the carving may be a century earlier. The discrimination of this by dated examples elsewhere is now necessary. A similar case is seen at Lincoln, where the Norman "Jew's House" is of stones from an older building, not matching at the joints; it seems that they are from a ruin of a fourth-century building in the Roman Lindum, discovered and reused eight centuries later. In the list of Egyptian monuments reused, there should be included the great granite naos of Neferites, cut up for the pavement of the axis. The chapter on archaeology is an outline of the descriptions by various visitors and architects. The last chapter, on the trefoil apse, seems to have been most attractive to the author, as forty of the figures are plans of such outside of Egypt. The position seems to be that this plan is first found at Velletri before Hadrian, and next in Hadrian's Villa. Then between 440 and 543 it was largely used in Egypt and Palestine.

It may be hoped that the succeeding volumes will deal with the method of support of the galleries (of which the beam holes remain), the lighting by windows, the date of the stone and the brick columns, the detail and dating of the decoration, and the problem of the carvings from an earlier church. The excellent illustrations and material here makes us wish for more.

The Pottery and Glaze-wares of Tell Amarna. By N. FLITTNER. (*Annual of the Russian Institute of the History of Arts*, Vol. I, pp. 137-164.) St. Petersburg, 1922.

The Introduction makes mention of the current story of the invention of glass by the Phoenicians, only to reject it on the basis of Egyptian finds, and goes on to give a brief survey of the principal glass and glaze finds in Egypt, pointing out that both are always coloured: "the Egyptians not only did not know, but—it seems—even never strove to prepare transparent glass . . . Malachite, turquoise and lapis-lazuli obsessed the Egyptian mind so much that it could not imagine any beauty outside these materials" (p. 139), and this also explains why glass was worked while in a soft, pasty state and, when cooled, "was treated like a precious stone—cut, engraved and polished" (p. 139).

In dealing with the name of glass in Egyptian, the author points out that in the inscriptions of the New Kingdom mention is made of artificial malachite and lapis-lazuli side by side with the real stones, and these artificial products he takes to be glass imitations of these stones. The author then gives a brief history of the development of this industry in Egypt, drawing attention to the scene in ROSELLINI, *Mon. Civ.*, pl. L (XVIIIth dynasty), which he takes to be a representation of glass-working; the current interpretation of the scene as gold-working seems to the author to be impossible, because (a) a vessel full of heavy metal could not be lifted on two sticks, (b) metal could not be melted in open vessels, (c) gold was cast in Egypt in the form of rings, (d) an ingot of gold of the shown size could not be lifted by one man.

The author next points out the sudden flourishing of the glass industry in the XVIIIth dynasty, and describes in more detail the finds of glass belonging to this period, which brings him to his main theme, Tell Amarna. By the way, the title of the article is slightly misleading: there is a very detailed discussion of the products, but no mention whatever of the "works" themselves.

It is very curious that throughout his article the author deals exclusively with the results of excavations carried out in Tell Amarna by Sir Flinders Petrie. He seems to be ignorant of the fact that both the D.O.G. and the E.E.F. have since dug on the site with very satisfactory and important results. If in the case of the E.E.F. it is pardonable, remembering the present conditions in Russia, and that probably the latest scientific publications are unobtainable there, it is totally unexplainable, however, in the case of the D.O.G., as this society has published several reports before the war.

After a full discussion of the technical side of the industry, the author gives a list of small objects, of unknown provenance, now in the Hermitage Museum (Petersburg), which he assigns to the Tell Amarna period on account of their forms and colours. The objects are shown on the accompanying plates (XII-XIII). The unhappy title of the plates ought to be commented upon: "Egyptian Imitations (glass and glaze)" suggests to the reader modern fakes of Egyptian antiquities, rather than Egyptian imitations in cheap materials of semi-precious stones. Again, "faience" is an inappropriate term as, technically speaking, the Egyptians knew no faience. The word "glaze," which the author uses sometimes, is correct, and should have been used throughout.

There follows a detailed description of every object, with a very interesting discussion on their forms, summing up what is known in Egypt about such in all periods. Particularly interesting is the discussion on the rosette, which is traced throughout the eastern basin of the Mediterranean, and it is finally concluded

that this motive spread from Crete to Egypt and Mesopotamia. Remarkably enough the author takes the equation Keftiu = Crete for granted, as if there were no questions whatsoever on the subject. Interesting is also the discussion of the motives of the so-called Egyptian and Syrian palmettes.

In conclusion, one must say that it is a pity such publications are made in a language totally incomprehensible to the great majority of people interested in the subject. If the publications cannot be made in a West-European language, at least some such procedure should be adopted as that used for the *Scripta Universitatis atque Bibliothecae Hierosolymitanarum*—all Hebrew articles are given in either a full, or an abridged, translation in some West-European language, and vice versa.

S. YEIVIN.

[The scene which is here attributed to glass-working is from the tomb of Rekhmara, described as making bronze doors for the temple of Amen.—F. P.]

Eine aegyptische Quelle der Sprueche Salomos. By ADOLF ERMAN. (Berlin Sitzungsberichte, 1924, XV.)

In *The Teaching of Amen-em-apt* (Egyptian Hieratic Papyri in the British Museum, second series, 1923), Sir Ernest Budge noticed two passages which recalled Proverbs. In the article under review, Erman goes very much farther; he recognises *The Teaching of Amen-em-apt* as the direct source of a certain section of Proverbs, and suggests a possible explanation of its inclusion.

The papyrus is divided into thirty "instructions." Erman traces nine of these in parallel passages in Proverbs. These passages are similar in sense and are in parts identical in wording, but the sequence and full context of the original have not been preserved. Seven of these nine passages are to be found in Proverbs, xxii, 17–xxiii, 10. These verses form part of a section which, by general acceptance, constitutes a book within a book. Erman finds convincing proof of the source of this portion of Proverbs in the verse "Have I not written to thee *shelshum* in counsels and knowledge?" (xxii, 20).

The Hebrew word *shelshum* has always been a stumbling-block to translators, since the literal meaning, "third," or the slightly different *shelushim*, meaning "thirty," seems senseless here. (The Authorised Version renders it as "excellent things," and Young's *Literal Translation* "three times.") By taking a variant of the literal meaning as the correct one, Erman obtains a counterpart to the last chapter of the papyrus: "Thou hast (now) seen these thirty chapters, what a joy they are, what an instruction they are," etc. The opening lines of the Egyptian composition ("Bow down thy ears, hear (my) words, apply thy heart to understand them") are also preserved, in this case almost word for word, in Proverbs xxii, 17–18.

Erman dates *The Teaching of Amen-em-apt* not earlier than 1000 B.C. He suggests the following possibility for the inclusion of the Egyptian composition in Proverbs:—In Saite or Persian times, one of the Jews then living in Egypt translated this work into Hebrew or Aramaic for his co-religionists, making suitable alterations and suppressions. He preserved the division of the original into thirty chapters, and began and ended his book with the same passages. The book then fell a victim to sundry collectors of proverbs and sayings. The final stage of election and mutilation is visible in Proverbs, where several passages still bear evidence to their Egyptian origin, the final proof being given by the amazing retention of the word "thirty."

I. B. E.

Die Kinder Israel in Ägypten. By W. WRESZINSKI. (Deutsche Rundschau, vol. CXCIX, pp. 251-68.)

In this article, Wreszinski discusses the question of Israel in Egypt and the Exodus. In his opinion, the Hexateuch (the five books of Moses and the Book of Joshua) is a combination of the traditions of two distinct sets of tribes. The tribes who were in Egypt never crossed the Jordan, and the tribes who crossed the Jordan were never in Egypt, whilst the story of the wandering in the desert was invented to reconcile the two traditions. This fusion of traditions was made with the object of showing that brotherly unity and the monotheistic worship of Jahwe existed among the tribes from time immemorial, in accordance with the dogma of the priesthood of Jerusalem. In the same way, the true nature of the connection with Egypt was altered beyond recognition to suit the spirit of the times in which the final narrative was compiled.

The Egyptian traditions belonged to the tribes of Jacob, Joseph and Levi, who formed part of the Hyksos invasion and retreat (1780-1580 B.C.). Expelled by the Egyptians with the Hyksos, they fled to the steppes south of Palestine in the neighbourhood of Kadesh barnea. Here they were the vassals of Egypt for centuries—a point on which the Bible is silent. From this region individual tribes gradually entered the promised land (*c.f.* Numbers, xiii, in which a trace of correct tradition is preserved). A Hyksos king was called after Jacob, and the influence of Egypt is visible in the names Moses, Hur, Phinehas ("the negro") and Hophni ("tadpole"), all of which were common in Egypt in the second millennium. Later, these tribes formed the kingdom of Judah; their hero was Moses, a Levite.

The second tradition embodies the conquest of the country west of the Jordan by eastern Semites (Hebrews, Israelites and Ephraimites) who crossed the river from their settlements on the eastern bank in the period of the Tell el-Amarna letters (1400 B.C.). Their place of origin was Midian; they formed later the kingdom of Israel, and their hero was Joshua, an Ephraimite.

The tribe of Ephraim absorbed or destroyed the tribe of Joseph, whom they found already settled in the country. The disappearance of the tribe of Joseph was so complete, or took place so early, that these events are accounted for in the Biblical narrative by making Ephraim a son of Joseph.

L. B. ELLIS.

Palaeontologia Sinica. Painted Stone Age Pottery from the Province of Honan, China. By T. J. ARNE. 4to. 40 pp. 13 plates. Peking. 1925. (*Geological Survey of China.*)

This work opens up a very important view, unhappily so isolated that we can hardly see its connections. If we had some dozens of sites examined in Asia we might begin to trace the relations of various cultures. At present there is hardly any place of comparison except at Anau, three thousand miles westward, or on the way to Egypt, half as far again. It seems almost hopeless to compare things so far apart, and with an unknown difference of date. There is some resemblance in decoration, but the quality of pottery must be dependent on the local clays. The simple diagonal cross-lines is so obvious a motive that it is bound to be re-invented. Parallel wavy lines are found at Anau (pl. 31) and Tell Yehudiyeh; parallel straight lines at Anau and Honan; chequers at Anau (21) and Egypt; over-casting pattern copied from a basket edge at Anau and Honan; also the solid triangles linked by lines. On the other hand,

curves and a spiral are seen at Honan, but only one poor instance of concentric lines at Anau; the same of triangles with diagonal shading. In Egypt alone is seen the pairs of parallel lines with a wavy line, or blobs between the pairs of lines, a pattern coming from Syria. It does not seem, then, that we can claim any certain connection of these centres, so remote from each other, beyond a certain general Asiatic style, which is not African or American. We shall need many such works as the excellent study before us, if we are to grasp the history. The analogies which are claimed between Honan and Eastern Europe, in the curved triangles, and the general resemblances of common motives at Susa, Mussian and Abu Shahrein, are all noted and figured in this work; most of the decoration could be paralleled in Egypt as well. But over so many thousand miles we need many more links before we can give weight to a specific connection. There are, for instance, white lozenges left in a black ground on the earliest Susa pottery (4000 B.C.?) and on the great jar of Defenneh (pl. XXV) of 600 B.C. This can only be an Asiatic generality over thousands of years.

This publication is beautifully illustrated from Stockholm, with the true Scandinavian quality of work, and the text is in English. May it be a model for many further studies.

Coptica. Edited by W. E. CRUM and H. I. BELL, with an introduction by R. CAMPBELL-THOMPSON. Hauniae. 1922.

The Danish Government has instituted the Rask-Oersted Foundation for the purpose of helping forward the scientific investigation of the past. The present volume is the outcome of this generous policy, and the editors of the volume are men whose names are a guarantee that the work is thorough and scholarly. Though Coptic appeals as yet to a very small circle, the interest in that period of the world's history is spreading. Hitherto only the wider issues have been studied; the clash of churches, the wars of the Cross and the Crescent, fill many volumes; but the lives of the people who lived in those stirring times are unknown. This book throws light on the little incidents of daily life, the little details which continue though churches fight and kingdoms fall. Here is a letter: "Apa Enoch it is writes to my brother Cosma, saying, set four sucking-pigs apart, in a place by themselves, and give them a little barley, that their bodies may improve somewhat thereby. For it is desired to give them to the pagarch's bride." Then there are contracts for work: "Daniel it is, by God's mercy archimandrite, writes to Apa Paul, the carpenter, saying, I appoint thee to do the carpenter's work of the monastery, and that you do your work without neglect in anything. And [I undertake] that we will pay your wages." In this case the wages were paid in kind and consisted of food, wine, and clothing. There are also receipts, or perhaps they should be called invoices, of wine; the date is given first, and is followed by a place-name, then the amount of wine, and finally the name of the camel-driver who transported the wine. "Phaophi I. Takoutes: wine, 14 large measures in full. Koulêu: wine, 57 small measures. Takoutes: wine, 63 small measures. Macarius, camel-driver."

Though the letters and accounts deal with the small affairs of obscure people, the human interest is greater than in more ambitious texts, and they form a background of human life without which all history is dull and uninspiring.

The translations with the notes and introductions form a volume which no student of the period or the language should be without.

M. A. MURRAY.

A Royal Tomb, "Kinkan-tsuka," or the Gold Crown Tomb at Keishu and its Treasures. By KOSAKU HAMADA and SUEJI UMEHARA. 8vo. 29 pp. English, 176 pp. Japanese. 44 plates. Atlas, 4to. 50 plates. (Government General of Chosen. 1924.)

We must again welcome the excellent work produced by Professor Hamada and his school of the Archaeological Institute. One of the great tumuli of the Korean kings was partly dug away in enlarging the town of Keishu, and the contents were being removed. The Japanese scholars were summoned, excavated the site, and recovered most of the scattered objects. These were placed in the Central Museum at Seoul; but at the earnest wishes of the townspeople they are now in the local museum near the site. This is the richest tomb known in Korea or Japan; more than five hundred objects were found. Two glass cups give a suggestion of late Roman date, though hardly of European work. The barrel pottery, with rounded ends and a neck in the middle, is also a late Roman fashion. Other glass work from the Japanese Imperial Repository is figured, and a hemispherical bowl with concave facetting looks more like early Roman work. How much valued glass was is seen by a large ovate pendant of violet glass being suspended in a network of gold wire, to dangle by a loop-in-loop gold chain from the gold girdle. There is some Indian ornament, as pls. xv, 2; xxi, xxii, and Graeco-Indian in xxvi; while the girdle work of pierced plates is more like Central Asian. The detail is, however, outside of our scope here, but we must thank Professor Hamada for such fine results, and for his English translations which explain them to Europe.

Annals of Archaeology, Vol. XI, Pt. 4. Liverpool. 1924.

This number is almost entirely occupied with a valuable account of the Meroitic objects found by Professor Griffith in 1910-12. This provides a full *corpus* of pottery outlines, and a large number of excellent photographic plates of pottery, bronze, and other objects. The dates of all these are assigned to four periods, from late Ptolemaic to Justinian. Our gratitude for such a mass of good illustration is a little damped by the inattention to scales. It is difficult to realise things which are of all kinds of scales from one-half to one-sixth on a single plate, and only to be discovered from the text measures. The pottery *corpus* has no scale at all, except to three mixed plates. The grave plans have no scale either. Every plate should have the scale stated with the title, and much should be strained to keep to a uniform scale. The principles of book making are hardly known in Egyptology.

It is remarkable what a variety of debris were mixed in Nubian styles. The pottery is copied from Roman, Ptolemaic, Persian, XVIIIth dynasty, IInd dynasty, old African forms, and some which seem to show the primeval Badarian, all thrust up into Ethiopia by the pressure of successive invasions, much as the Persians made Nektanebo flee with his valuables. The Barbotine ware was probably imported, as much of it shows still the origin in copying embossed silver cups; no date is stated for it. A fuller text, and discussion of the periods and origins of the strange Nubian decoration, would have been welcomed from the author. No one else can supply the needful detail of the relative dates and connections.

JOURNALS.

Annales du Service. XXII.

EDGAR, C. C.—*Hieroglyphic inscriptions from Naukratis.* It is here concluded that the Great Temenos enclosed a Ptolemaic temple, from which came part of an obelisk of red granite, and several blocks of basalt with procession of nomes. The “Damanhur” copy of the Rosetta Stone was also found at Naukratis.

EDGAR, C. C.—*Tomb-stones from Tell el Yahoudieh.* Though many new tomb-stones have Greek names they are probably all Jewish.

DARESSY, G.—*Casse-tête préhistorique en bois de Gébelein.* This flatted strip of wood, covered with incised designs, is obviously a wand of office like that carried by the steward at Amarna, and of the same size, being 29·1 inches long (see PETRIE, *Amarna*, V). This length is 40 digits, the basis of the land measure, which is thus taken back to the prehistoric age. The designs include a vulture eating a dead body, many figures of dogs running, a tree modified from the palm, three men in a boat, a boar, and an ostrich. Gebelein was plundered by the museum men in 1885, without detailed record, but the pottery found varies from white cross-lined down to decorated, s.d. 33–63, or later. The figure of a boar suggests to M. Daressy that it was the emblem of the god Nubti (unknown to Lanzzone), and Set-nubt has Ant (the column) added to his name; hence the An names of Dendereh, Hermonthis and Esneh, pointing to the Anu people occupying the south, adjacent to the Anu of Nubia, and the Anu of Libya. They are also found in the north at An Heliopolis and Diospolis of the XVIIth Delta nome, and out in Sinai as the Anu Menti. Osiris as the pillar god is also brought into this connection. How much of all this can be adjusted to the events otherwise known remains to be seen.

LEFEBVRE, G.—*Textes du tombeau de Petosiris.* These refer vaguely to his good works in building and repair of the temple of Tehuti, but do not add to the interesting ethical view in the previous inscriptions.

MUNIER, H.—*Résultats épigraphiques des fouilles d'al Qurīah bil Dûeir.* This site is near Kom Ishgau. A stele is for Paisis, son of Dizapolis, a Thracian. This recalls the will of a daughter of Dizoulos, a Thracian. Another is for Dôros, son of Demoplîôn of Chios; these point to a military settlement. Coptic steles have the names of Pantaleon, Leontios, Zacharias and Kollouthos. These seem also to be more Greek and Jewish than Egyptian.

PILLET, M.—*Fouilles de l'angle nord-ouest de l'enceinte du grand temple d'Amon à Karnak.* Bricks of XXIst dynasty (Men-kheper-ra) and blocks of Usarken I were found.

PILLET, M.—*Rapport sur les travaux de Karnak (hiver 1921).* Various repairs noted. A block of Amenhetep III was, with others of the same age, in the foundations of the temple of Khonsu.

BARSANTI, C.—*Restaurations exécutées à Saqqarah en 1920.* Records of roofing and repair.

SOTTAS, H.—*Inscription démotique de la règle graduée de Dendérah*. The final reading is "Dedicated to Hathor of Dendereh the great goddess by the strategos Panas, son of Psenobastis, and by Peteharsamtheus, son of Panas, to proportion the building."

DARESSY, G.—*Un ostracon de Biban el Molouk*. This was of the chief of the works, and accountant of the animals, Syrians, Kushites, and horsemen, for the tomb of the king, named Hay, and his son Amen-nekht.

DARESSY, G.—*Une stèle de Mit Yaich*. This site is near Moqdam. The stele is of Usarken II presenting lands to the gods.

EDGAR, C. C.—*A note on two Greek epigrams*. A scribble in the tomb of Petosiris adds up the numerical value of letters in a vase. The god Herôs was Thracian, introduced in Egypt by soldiers, and there called Herôn.

GAUTHIER, H.—*Un notable de Sais, Ouah-ab-re*. Seven statues and a sarcophagus of this person have been found (now in Cairo), and a statue in the British Museum, also another in England (formerly in Crystal Palace, Sharpe 65), and one in the Louvre, A 91. Twenty-seven titles of this man are here listed. Long notes to the titles do not add materially to their explanation.

GIRON, N.—*Nouvelle dédicace démotique*. Ptolemy the strategos, son of Panas, records works done in the temple of Hathor of Dendereh.

ENGELBACH, R.—*Steles and tables of offerings . . . from Tell Edfu*. This gives several texts and a list of over 170 names of the Middle Kingdom at Edfu. *The God Asa of Edfu*. The names Asa-onkh and Asa-neter point to a name of a God.

LEFEBVRE, G.—*Textes du tombeau de Petosiris*. One of them describes the wife of Petosiris, who was "profitable of speech, agreeable in her discourse, of good counsel in her writings, all that passed her lips is like the works of Mâat—a perfect woman, greatly praised in her city, giving the hand to all, saying that which is good, repeating what one loves, giving pleasure to all, nothing evil passed her lips, most beloved by all, Renpet-nefert, daughter of the high priest Pef-nef-neit and the lady Ast-urt."

Another text refers to the son, Zedher. "What ground thou hast for rejoicing for all welfare, since thou goest on the water of thy master Tehuti. [This phrase "on the water," *her mu*, may rather mean "in the water," the water of the "font of mind," the "ocean of knowledge."] Thy being is exalted by that. These are the waters that give life, happy is the man whose heart leads to them. Blessed of God is he who gives himself to follow the way, and such is the ground on which thou reliest. There is not a way to be compared with it, it strengthens the being, increases the years, enriches the man who was poor. God enlarges thee above thy fellows, when thou goest by his waters, and he occupies thy soul. He has made thee to be praised in the heart of the powerful, and to be loved in the heart of the humble."

After a description of the works done for the temple, there follows this psalm. "The eldest son of his eldest son, the high priest Petukeru, says: It is good to go in the way of God, great are the benefits kept for those who give themselves to follow it. This is a memorial which a man makes to himself in the land, when he cleaves to the way of God. He who holds to the way of God, his life is all passed with joy, full of riches above his fellows: he grows old in the city, he is worthy in his nome, all his members remain young like a child, his children multiply before him and are as chiefs of their towns; his posterity continue

generation to generation, and he shines like the rising sun ; his fear is in the hearts of men, and his love in the hearts of women ; he reaches the tomb with a heart that is sweet, in fine embalming of the works of Anubis, and the children of his children dwell in his place. They say of him in his town, when he has left life, ' This was a follower of the leader of Amentet, no reproach from God was upon him. Thou hast gone on the way of thy Lord, Tehuti ; and when His blessings are ended on earth, He grants thee like favour after death.' " Another long text praises the various works done for the temple.

DARESSY, G.—*Sur trois haches en mineral de fer*. These haematite axes were obtained by Gordon from the Niam-niam, who call them " stone fallen from heaven," *i.e.*, meteoric iron. As they are ordinary haematite, with some alumina, but no nickel, it seems that this name is like the *bañ-ne-pet* of the Egyptians. Other axes of silicate of iron, made by the adjoining Monbottus, are likewise said to fall from heaven. These names prove that meteoric iron was known, and minerals like it were confused with it ; probably the prehistoric iron beads, and the Old and Middle Kingdom rare tools of iron, were all of meteoric origin.

DARESSY, G.—*Statue of Ment-m-hat*. This bears an unusual hymn. " The prince, ruler of the City of the South, Ment-m-hat, son of Nes-ptah, says, ' I rejoice in the protection of the barque of the truths, of the God from whose face the foreigners flee. Egypt shines in joy when Horus returns to his palace, a bird spreading his wings and clearing the gates of . . . Lord of eternity, with eternity in his hand, everlastingness in his grasp, establishing life, ample among the people and with the gods. He ordains life and he makes young again the divine elders. When Ra rests him in his horizon, he rules the destiny of the gods, he rules the destiny of men, he rules the destiny of spirits ; and he makes the thoughts of the gods, he makes the thoughts of mankind, he makes the thoughts of the glorified, and the gods fulfil his plans, and men act as he leads them, and the animals do his purposes. When he has passed the gates of the two lands, or when he goes through the plains of heaven ; hidden, mysterious, or shining in heaven ; he is Khepra, who gives direction to every element (?) . . . luminous to see, he is the air which enters the body, which one inhales as the breath of the mouth . . . ' "

DARESSY, G.—*Bérénice et el Abraç*. The plan of the temple at Berenice made by Col. Purdy in 1873 is here published. A squeeze of the inscription indicates Domitian or Trajan. Details are quoted of the journey southward by Purdy and Colston, reaching a fort at el Abraç, of which region there is a sketch plan.

DARESSY, G.—*Les emplacements de la ville de Taoua*. From geographies and place lists the conclusion is that Taua was at Tanta, and that the Copts displaced by persecution went west and left the name at Tawah, a small site three miles distant.

DARESSY, G.—*Fragments d'un livre de l'ouverture de la bouche*. These contain a few variants.

GAUTHIER, H.—*A travers la Basse-Égypte*. Sais was ransacked for stone to build the mosque of El-Ghamri in Cairo. Altogether there have been recovered three black basalt columns of Apries. A sarcophagus of grey granite, for Horkhebt, stands exposed at Sais, quoted by Lieblein (Dict.). At Memphis, north-west of the Colossus, a stone of Amenemapt (XXIst dynasty) bears the figure of Sekhmet.

On the edge of the plateau east of Khufu's pyramid are tombs of Khufu-mery and Khnumuzedef. An ushabti of Hakar (XXIXth dynasty) has come to the Museum, probably from Saqqarah.

EDGAR, C. C.—*Selected papyri . . . of Zenon*. Nearly all concerned with accounts, with a few sidelights. A list of places in Palestine scarcely seems in local order.

KUENTZ, C.—*Rapport sur une tranchée fait par M. Baraize au temple de Louxor*. The north half of the outside of the east wall was searched, finding battle scenes, but no long inscriptions.

PILLET, M.—*Rapport sur les travaux de Karnak* (1921–2). The Great Hall is flooded from about 10 October to 16 November. Twenty-eight more blocks of alabaster of the shrine of Amenhetep I have been removed from the foundation of pylon III; they are of the finest work. Between the pylons VII and VIII was found a black granite shrine of Senusert I. At the base of pylon VII were found the burnt remains of the great masts, with plating and nails of bronze. The fire had decomposed the bases of the colossi and destroyed the lists of conquered lands. The eastern obelisk has the lower part left in position. It was much larger than that of Hatshepsut, being 124 inches instead of 96 inches wide; that of Tahutmes I is only 83 inches. The height of these latter is 1,160 and 770 inches; as these heights are 12·1 and 9·3 diameters respectively, it is not clear what height is implied by 124 inches width. On this see ANCIENT EGYPT, 1923, p. 60. From pylon IX, 260 blocks of Akhenaten's temple have been extracted, with the colouring in perfect condition.

DARESSY, G.—*Description des monuments épigraphiques, trouvés à Karnak en 1921–2*. Statue of Nenti-oaor-usur, son of Amen-kesdennu and Tesmut-peru, steward of Shepenapt. Head of a queen of XXVth dynasty. Headless crouched figure of Senmut with Nefru-ra. Statue of Nesmin, with the unusual term, *maa kheru ne nut ef zet ta*. Part of stele of Horus on crocodiles for Zed-khonsu-auf-onkh.

ENGELBACH, R.—*Ostraka in Sahidic dialect of Coptic*. A man abandons his pledge of an iron hammer. Other letters are on usual business.

GIRON, N.—*Titulus funéraire Juif d'Égypte*. This is a very rough little stone with three seven-branched lamp-stands and the name Haddan: probably early IInd century.

Vol. XXIII.

GAUTHIER, H., ET LEFEBVRE, G.—*Sarcophages du Moyen Empire, provenant de la nécropole d'Assiout*. A large number of inscribed sarcophagi have been scattered without publication; here the texts are published of those still in Egyptian museums. The names are Atefab, Adu, Onkh, Onkhof, Upay (3), Upuatu-emhat (3), Upuatu-hetep, Emsehta, Nekhta, Hegă, Khety, Seher, Tetadu, Thăua, Themti.

SOTTAS, H.—*Quelques papyrus démotiques provenant d'Assiout*. These are business documents under Amasis and Cambyses, fully analysed.

DARESSY, G.—*La crue du Nil de l'an XXIX d'Amasis*. This inundation covered all the plain and damaged the great dykes of Memphis.

DARESSY, G.—*La pierre bilingue de Menouf*. This stele was reported in 1820, but cannot now be found.

MUNIER, H.—*Stèles Coptes du Fayoum*. Four are here reported.

PILLET, M.—*Note sur une mosaïque trouvée à Athribis*.—The pattern has the duplex knot with curved *swastika* arms, also crossing squares and circles; both are purely Roman patterns usual in the north.

LEFEBVRE, G.—*L'œuf divin d'Hermopolis*. The park of the temple was a holy site where Ra was born, and where "the half of the egg was buried."

GAUTHIER, H.—*A travers la Basse-Égypte*. A block from Behbit is now at Tanta. Tanta is on a *kom*, and in that a block of Amasis has been seen. Probably also from there is a lintel of Amasis at Mehallet Marhoum.

EDGAR, C. C.—*Selected papyri . . . of Zenon*. One states the import dues, which were $\frac{1}{2}$ on oil; $\frac{1}{3}$ on dried figs and wine; $\frac{1}{4}$ on honey, cheese, pickled meat, medicine, nuts, pomegranate seeds and sponges; and $\frac{1}{5}$ on wool. Beside this there was a port tax of $\frac{1}{2}$ to 1 per cent., and a *likin*, or inland toll, of 4 per cent. Slaves that were bought in Edom ran back to the dealers, who then demanded 100 drachmae before returning them.

PILLET, M.—*Rapport sur les travaux de Karnak* (1922-3). Curves are given of the Nile rise at Thebes, and the infiltration in the temple. The rise in the temple comes to its height a month later than the Nile, and is two or five feet lower. As it only rises two or three feet over the floor, the damming-out keeps more than half the depth of water out of the temple. The sculptured blocks of Akhenaten were taken by Heremheb for the filling of his pylon; the plainer blocks were next taken for the foundations of the Great Hall. Seventeen more blocks of the alabaster shrine of Amenhetep I have been found, and nine blocks of quartzite sandstone and black granite of the funerary chapel of Hatshepsut built by Senmut, by order of Tehutmes III. This throws a new light on the family troubles, and shows they cannot have been very serious at this time. Not only was this chapel built, but there are no erasures. This long report describes work of repair and rebuilding all over Karnak. The drying of the whole site permanently, by baring a long slope of earth around it, so that evaporation would remove water quicker than it could percolate, should be studied, as such a method would certainly succeed, and prevent further rise of salts into the stones. In such a clearance probably many more monuments would be found.

AIMÉ-GIRON, N.—*Graffiti grecs découverts à Karnak*. Scurrilous scribbles on a wall.

PILLET, M.—*Naos de Senousert I^{er}*. This is of polished black granite, 50·8 inches high inside, 68·6 over all. Thus it was for a small statue, probably of Amen, as scenes of adoration to him are engraved on the outside. The figures and names of Amen have been erased, and then re-engraved, so this was exposed in the time of Akhenaten and Sety I.

GAUTHIER, H., ET LEFEBVRE, G.—*Note sur le mot* . This is equal to *ma qednef*, "in its totality," "entire"; and , *gs tut*, is "the complete half."

ENGELBACH, R.—*Monument of Senusret Ist from Armant*. Two figures  a triad of the king between goddesses; as this is called a *pepet* of granite this appears to be the name for a triad. May not this be a derivation in common speech from *pet pet*, "to trample under foot," taken from the treading on the nine bows as here represented?

ENGELBACH, R.—*Small obelisk of Amenhetep II from Aswan*. This is the upper part, 43 inches long, probably about half of a pink granite obelisk. Only one piece is inscribed.

GAUTHIER, H.—*A travers la Basse-Égypte*. In the midst of Kafr Matbul, near Sakkha in the north Delta, are two colossi of pink granite of Merneptah, 9 feet high, with Ra and Atmu, respectively, at his side. At the north of Bubastis two limestone door-jambs of Ramessu III have been found. At Nub Taha, near Shibin el Qanatir, there were found a much-damaged copy of the Rosetta decree, and the upper part of a red granite shrine of Psamtek I. At Ushim (Letopolis) are fragments of construction of Nekht-nebef. At Daqmireh, north-east of Sakkha, is a torso in black stone of an official of Nekht-nebef. At Moqdam is the top of a stele, undated. At Ismailieh are halves of a pyramidion of quartzite, now rejoined; the text is here copied (with very illegible photographs), and for translation the reference is to Prof. Griffith's copy (*Nebesheh*, p. 104).

ENGELBACH, R.—*Two steles of late Middle Kingdom from Edfu*. These are of Rames, son of a king's son Hor-her-khuf and Asæt, whose wife was Nefertubenes; the other of Horemkhof, son of Hora, his wife Sebek-neferu, his sons Senbef, Neferhetep and Neterast, and his daughter Nefert-uben.

EDGAR, C. C.—*Selected papyri of Zenon*. Eleven more letters, which will help to reconstruct the Ptolemaic life when the time comes to build up a connected view of the correspondence.

MUNIER, H.—*Mélanges de littérature Copte*. Biblical fragments and martyrology of Cosmas and Damianos from Aswan; miracles of the same saints by invocation; lengths of shadow at hours of the day in six months, tables which seem to have been drawn up on a rough theory, as the noon shadows were between 2 and 5 feet, whereas at no latitude can the winter shadow be less than six times the summer shadow, outside of the tropics. The epoch conforms to the Actian calendar.

LEFEBVRE, G.—*Un couvercle de sarcophage de Tounah*. This belonged to a lady Tadapakem, daughter of Pekhred-äht and Nes-nehemt-ouäit. Perhaps through the last this family was connected with Petosiris. Inscription given in full.

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LEFEBVRE, G.—*Inscriptions Gréco-Juives*. The names are of Delphynios, Dōsithiōn, Sabbataios, Pyreiōn, Kleōnos and Mysos: all from Yehudiyeh.

GAUTHIER, H.—*Corrections à ma publication du temple d'Amada*.

THOMAS, E. S.—*Fragment of a stone vessel from an ancient mining site*. This is in a talcose serpentine, still commonly used for cooking-pots; it has a ribbed pattern.

LUCAS, A.—*Temperature and humidity of several tombs of the kings*. These are of little import, as they were all taken in open tombs on winter mornings.

LUCAS, A.—*Cleaning of certain objects in Cairo Museum*. On gold, carbonate and sulphate of lime, removed by dilute hydrochloric acid. On gold plating, chloride of silver, removed by strong ammonia. Gold shells with specks of white metal insoluble in acids [probably these are osmiridium, several examples of which are known]. Dagger-blade, gold plating on silver, chloride removed by ammonia.

EDGAR, C. C.—*Selected papyri of Zenon*. The amount of planting in the Fayum from the gardens at Memphis and Alexandria is surprising. Entries appear of 10,000 vine plants, 1,700 vine shoots, 500 pomegranate shoots, 3,000 olive shoots, also of pear shoots and sweet-apple trees. Honey was so important

for food, and wax for shipping, that bee-keeping extended to carrying hives about on donkeys in order to place the bees in the midst of the suitable crops. The wax cost only 26 drachmae per talent, or under 2½*d.* per lb. ; this would be about the same in wage values as wax now costs in England.

PILLET, M.—*Rapport sur les travaux de Karnak* (1923-4). The Sety reliefs on the outside of the Great Hall are "devoured little by little," owing to the crystallising out of the salt. It is sad that the simple remedy of a wet-sand plaster is not used to remove the salt. Under the pylon of Amenhetep III much more has been recovered of the earlier monuments, 32 blocks of alabaster, including a roofing slab of 90 tons, and 54 blocks of the Hatshepsut chapel. The alabaster work is of Amenhetep I, II, and Tehutmes IV. Of the Hatshepsut blocks eight now found have had the figure and name erased. A new granite pedestal of Amenemhat III and IV was found under the pylon. A life-size statue of Sety II, headless, kneeling with a table of offerings, of quartzite, was found outside the south wall of the great temple. Several picks of dolerite have been found, along with chips, in the filling of pylon VII. A small granite obelisk of Ramessu III was found between pylons IX and X ; the lower end is lost. On the quay wall outside the north gate of the temple of Mentu there is a new cartouche of Psamtek I, "beloved of Amen Ra, lord of Karnak."

LEFEBVRE, G.—*Bas-relief du dieu Ḥrwn*. This obscure god, from whom the city of Heroopolis was named (Pithom, Tell Maskhutah), is found represented as a horseman, feeding a serpent from a patera.

HAKIM ABOU-SEIF.—*Two granite sarcophagi from Samannûd*. These were found in the middle of the town, in the corner of a cemetery : only one lid remained, and probably both had been moved. They had belonged to two prophets of Anhur, Sheb-min and Onkh-her, father and son. Sheb-min's mother, Onkhet, and wife, Am-pet, are named. Onkh-her's sarcophagus was far from finished, and all the stages of carving in granite are seen.

WAINWRIGHT, G. A.—*Coptic reading desks from the Fayum*. Three of these are described, two low, and one higher with a cupboard below, 9 inches high. One is carved above and inlaid with ivory in dark wood ; it formerly had a cupboard beneath it.

WAINWRIGHT, G. A.—*Basketry, cordage, etc., from the Fayum*. A flat and a large round basket ; a basket-work mat and rope for climbing palms ; wooden hooks with cords, tied in pairs, probably for shaduf attachments.

WAINWRIGHT, G. A.—*Household objects from Kom Washim*. Three large red plates of IVth century ; a bronze frying-pan ; a wooden stamp with the name **NEYXHC** and a hand ; such were evolved from the custom of marking a heap of flour with the impression of a hand to ensure that none was removed ; two little toilet-boxes with sliding lids to the partitions.

FIRTH, C. M.—*Two mastaba chapels of the IIIrd dynasty at Sakkara*. The plan of these is like the pyramid chapel at Meydum, an entrance turning to the right hand in a chamber, out of which the exit is at the other end of the back, to the offering place. The attached columns of the façade are fluted, and columns at the side of the Court are papyriform, triangular, with usual capitals. The burial was plundered, but pieces of "blue-grey stone" (? volcanic ash) vases had *nesut bati nub nefer*, and palace or tomb name Ment-onkh (perhaps short for *menaut*), "the haven of life," according to the Egyptian imagery of life as a voyage. The name *nub nefer* is unknown for a king ; so it looks as if the vase

were for "the king's excellent gold (burial chamber) in the tomb called the haven of life." These chapels have been figured in the illustrated papers, and they show the start of an entirely new style of architecture.

MEUNIER, H.—*Une scène de la Nativité*. This shows the Child in a bath between the nurses Zelomi and Salome, according to an apocryphal gospel.

LEFEBVRE, G.—*Statuette du grand prêtre Romè-roÿ*. These two names belong to the same person. The formula is the same as that of the high priest Amenhetep, "I was a man with both hands on the steering oar acting as a pilot in life." It seems a forced interpretation to apply this to the future life; it rather refers to piloting the religious life of the nation. Săamen, who has been taken to be a high priest, was only the first prophet of the Ennead; his sons were Neb-pehti-ra and Săamen Mersu. A revised reading is given of the 1924 stele of Amenhetep II.

HAKIM ABU-SEIF.—*Report of the Inspectorate of Tanta*. This inspector is diligently securing the Government rights over the tells, which were continually encroached on by the people. Tombs were found at Tell Abu Billu containing late scarabs; from the same place also a Greek statue in a naos. From Sakha comes a large group of coins. From Desuq come many bronzes (see below).

COLE, J. H.—*Recent Survey of the Theban Necropolis*. A contoured map of the necropolis, marking 332 private tombs and the temples, has been published in fifteen sheets on scale 1:1,000, at 10 P.T. a sheet. Contours of every two metres are entered. The temple plans from previous publications do not quite accord with the sources, however.

ENGELBACH, R.—*Saite Tomb discovered at Beni Hasan*. Plundered, but contained common amulets.

ENGELBACH, R.—*Notes on the fish of Mendes*. From the fins this is concluded to be the *shilba*; yet it is hard to suppose that the fish with drooping hinder end can be so derived.

ENGELBACH, R.—*Seizure of bronzes from Buto*. A base of a statuette is dedicated to Uazet by Psemthek-men-Pe, son of Herkhebi and Hernefer. A bronze hawk on a base is for Amenardas, daughter of Peda-asar-un-nefer.

ENGELBACH, R.—*The Treasure of Athribis*. A jar of a hundredweight of scrap silver and amulets was found, mostly worn and imperfect, collected for melting down, about XXVIth-XXXth dynasties. Only about three pounds of amulets were good enough to clean. There are many of the Mendes fish, and of the *benni*. The *repa* Bak-en-nou is named on a pectoral.

LUCAS, A.—*Methods used in cleaning ancient bronze and silver*. Bronze was boiled with washing soda, and then cleaned with Rochelle salt (tartarate of soda and potash). Silver was washed with acetic acid to remove lime, and cleaned with strong ammonia and cyanide of potassium.

PILLET, M.—*Le Verrou*. The large bolt for fastening single doors was called *heken*, and is best known by the great bronze lion bolt of Apries. Another such has been found at Memphis, and there is a third with only a lion's head on the end. Two of wood are from the Fayum; there is also one of stone with a wooden shoeing to avoid friction.

GAUTHIER, H.—*A propos de certains monuments*. On a pedestal at Karnak are *nebti* and *her nub* names of Amenemhat IV. On a piece of an obelisk are new names of Ramessu III.

GAUTHIER, H.—*La titulature des reines des dynasties Memphites*. Copper cups of Queen Aput, mother of Pepy I, have the title "beholding Horus and Set." The phrases *hest urt*, *amt urt*, *mert f*, are treated as titles of queens, although the last is often found also used for commoners, and they do not imply any office. It is safer to avoid mixing honorific phrases with definite titles, and hence such are omitted in the lists of titles issued in this Journal. Also it should be noted that the earliest example of each title is quoted in these lists, and it would be impossible to make the lists a complete corpus of every instance of each title. Other examples of "seeing Horus and Set" are quoted, of nine queens. The only correction to the list of queens' titles, which falls within the limits followed in this Journal, is that No. 32 (ANCIENT EGYPT, 1924, p. 112) may be quoted from the IVth instead of the VIth dynasty.

NOTE ON THE SAFETY OF KARNAK.

THE frequent lament about the inevitable destruction of Karnak by the inundation flood seems strange, when the example of entirely dry areas far below the inundation can be seen commonly in Egypt. At Naukratis, of which I have levels, the area excavated by the natives and always dry was 12 feet under the canal at the side of it and the inundated fields, and I dug deeper to 20 feet without reaching water. The needful condition for such drying is a sufficiently wide drying area, sloping down to the low level. This allows all infiltrating water to evaporate quicker than it passes through the earth, and thus it never flows on the surface.

The practical course at Karnak would be first to clear a trial area at the side of the temple with a slope all round of about 1 in 10, and then increase the slope gradually at high Nile until water just began to accumulate. This would show what slope was needful in that soil. The excavated earth should be banked up at the same slope around the area to keep out the inundation. On knowing the steepest slope which is effective for drying, such an area should be cut all round Karnak, using the earth (well rammed) for a great circuit bank.

As the high Nile is about $1\frac{1}{4}$ metres over the floor of the Great Hall, and a water-table of $\frac{3}{4}$ met. under the floor is desirable to prevent salt from rising, so 2 met. depth of drying is needed; at a slope of, say, 1 in 8, this means a slope of 16 met. wide, or 8 sq. met. section of trench. The perimeter of the ruins is 3 km., so there would be 8,000 cub. met. of earth to move, at a cost of under £100. How far the water-table would tend to rise in the middle is difficult to anticipate. It seems impossible that water should rise above a dry area which cuts off the supply around it; but if some lowering of the whole ground were needed that would be only part of the archaeological clearance which is required.

In any case, so soon as the buildings were cleared they would be permanently dry. It would then be time to establish drains into the drying area and, at low Nile, wash down the walls to remove the accumulated salt, and so place the buildings in a really safe condition. Another very effective way of removing salt is by damping and putting a damp sand plaster over the face of the stone, about an inch thick. All the salt then moves out with the evaporating water and accumulates on the surface of the sand, which can be broken away when dry and removed. This prevents the salt crystallising in the pores of the stone and disintegrating it.

FLINDERS PETRIE.

NOTES AND NEWS.

THE retirement of Viscount Allenby from the High Commissionership in Egypt has been followed by the appointment of the Rt. Hon. Sir George Lloyd, G.C.I.E., G.C.S.I., now Baron Lloyd of Dolobran. His Excellency has most cordially consented to be a Patron of the British School in Egypt.

The British School will have three expeditions out in the East this winter. Miss Caton-Thompson will resume her search in the Fayum basin, assisted by Miss Gardner as a geologist, and, for part of the season, Mr. Carline of the Halifax Museum will also join the work. A band of fifteen of the best-trained workmen will be directed in the clearing of some of the Badarian village settlements, in order to trace the sequence of deposits, as was so successfully done at Badari. Two motor-cars will be required to bring water daily for the party. The lowest levels of the flint-work on the Fayum desert will be sought out and surveyed. It is hoped thus to recover more of the history of the earliest known civilisation.

The oldest remains of man, found in the Nile gravels, will be further searched for by Mr. Sandford of the Geological Museum, Oxford. His expedition will be over the deserts between the Nile and the Red Sea mountains. The evidence, so far, is that man of modern type is older than the various examples yet known of lower types, and it is most important to settle the various questions involved.

In the Persian Gulf Mr. Mackay is excavating the tumuli of the Bahrein islands for the British School, in order to discover their age, and to see if that site may have been a resting-place in the migration of the dynastic race to Egypt.

The Egypt Exploration Society will resume the work, suspended eleven years ago, at the great subterranean structure in Abydos; this will be in charge of Mr. Frankfort.

Mr. Carter is resuming the clearance of his great discovery, which will occupy at least two or three years longer for the removal of all the objects of Tutankhamen into safety.

The New York expedition at Thebes will be assisting Mr. Carter, and also engaged in preparing results of previous work on the palace of Amenhetep III for publication.

For the Harvard expedition, Dr. Reisner has engaged Lieut. Wheeler and Mr. Greenlees, in view of the management of the royal tomb which was found at Gizeh. The treatment of the objects, and the awkward access, make this a far more difficult task than the tomb of Tutankhamen.

Further work on great clearances for new discoveries is checked by the illegal claims of the Department of Antiquities.